



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Yousabbeho*<sup>1</sup> (says: *subhana Allah*) for Allah what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup>; for Him (is) the proprietorship and for Him (is) the praise; and He (is) over every-thing Omnipotent.
2. He Who<sup>a</sup> created you<sup>b</sup>; so of you<sup>b</sup> an unbeliever and of you<sup>b</sup> a believers; and Allah by what you<sup>z</sup> work (is) *Baseeron* (keen: *Seer/comprehensive Knower of the facts and their ultimate consequences*).
3. [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right<sup>x</sup>; and [He] portrayed/fashioned you<sup>b</sup>; then *ahasana* ([He] *ultimately perfected and beautified*) your<sup>n</sup> portraiture-/fashion; and to Him (is) the destiny.
4. [He] knows what (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; and [He] knows what you<sup>z</sup> conceal and what you<sup>z</sup> disclose; and Allah (is) Omniscient by the chests' possession.
5. Has not *ya'atеком* (come to you<sup>b</sup>) *naba'o*<sup>2</sup> (*piece-of-significant-and-availing-news*) (of) whom <sup>r</sup> unbeliever they<sup>z</sup> of before then tasted they<sup>z</sup> *wabala* (*burdensome ill-result*) (of) their matter; and for them (is) a painful torment.
6. *Tha'leka*(*afar-that-it/*)<sup>x</sup> (is) because that [*i*]<sup>3</sup> were<sup>w</sup> *ta'atey* (*approaching*) them their messengers<sup>x</sup> by the evidences<sup>w</sup> then said they<sup>z</sup>: are humans divinely-guide us; then unbeliever they<sup>z</sup> and diverted they<sup>z</sup>; and *istaghna*<sup>4</sup> (*affirmably enriched*) Allah; and Allah (is) *Rich Hameedon* (*iteratively praised/ iteratively praiser* He).
7. Claimed who<sup>r</sup> unbeliever they<sup>z</sup> that never (*to be*) resurrected<sup>5</sup> they<sup>z</sup>; let-say [*you<sup>s</sup>*]: *bala*<sup>6</sup> (*certainly-not*); by my Lord, surely assuredly<sup>7</sup> (*to be*) resurrected you<sup>z</sup>; afterwards surely assuredly *tonabba'ona* (*to be informed by piece-of-significant-and-availing-news you<sup>z</sup>*) by what you<sup>z</sup> worked; and *tha'leka*(*afar-that-it/*)<sup>x</sup> (is) on Allah easy.

يُسَبِّحُ اللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

هُوَ الَّذِي خَلَقَ كُلَّ شَيْءٍ فَمِنْ كُلِّ كَافِرٍ وَمِنْ كُلِّ مُؤْمِنٍ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَرَ كُلَّ فَأَحْسَنَ صُورَ كُلِّهِ وَالْمَصِيرٌ

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلَمُونَ وَاللَّهُ عَلَيْمٌ بِذَاتِ الصُّدُورِ

أَلَمْ يَأْتِكُمْ بَنُو آدَمَ كَفَرُوا مِنْ قَبْلٍ فَذَاقُوا وَبَالَّا أَمْرَهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رِسْلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبْشِرْ يَهُدُونَا فَكَفَرُوا وَتَوَلُوا وَأَسْتَغْفِرُ اللَّهَ وَاللَّهُ غَنِيٌّ حَمِيدٌ

زَعَمَ الَّذِينَ كَفَرُوا أَنَّ لَنْ يُعَثِّرُوْنَ قُلْ بَلَىٰ وَرَبِّ لَتَعْثِنُ ثُمَّ لَتَنْبُونَ بِمَا عَلِمْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

<sup>1</sup> The word “*yousabbeho*” has no English equivalent. It means [he] says, “*subhana Allah*,” that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Every *tasbeeh* (saying *subhana Allah*) in The Qur'an is a *Prayer*, says Ibn Abbas, see for his *tafeer* (explanation of this Ayah).

<sup>2</sup> See the Lexicon attached to this Translation for “*naba'a*.”

<sup>3</sup> This “*i*”<sup>8</sup> refers to the “*right*” (الحق) as the Arabic reference is to a “*masculine*,” أَنْهُ.

<sup>4</sup> The word “*ظَهَرَ*” or *أَكَدَ مَغَانَةَ* = “*استقى*” مَغَانَةَ = *showed or affirmed His richness*. See مَغَانَةَ *اللَّهِ*.

<sup>5</sup> The word “*تَبْعَثَنَ*” in “*تَبْعَثَنَ*” carries several meanings, among them: *sent, arouse, resurrected, and prompted*.

<sup>6</sup> The word “*bala*” = “*certainly-not*” is absolutely not synonymous to “*yes*” = “*نعم*,” see footnote 196 or the Lexicon attached to this Translation for more elaboration.

<sup>7</sup> The “*الْأَكْدَادِ*” in “*الْأَكْدَادِ*” and in “*الْأَكْدَادِ*” are *juratory* “*الْأَكْدَادِ*” = “*الْأَكْدَادِ*” *amounting to* = “*الْأَكْدَادِ*” i.e. *affirmation*, expressed in both cases by “*assuredly*”.

8. So let-believe you<sup>z</sup> by Allah and His messenger and the illumination which<sup>x</sup> We descended; and Allah by what you<sup>z</sup> work (is) Proficient.

9. Day [He] gathers you<sup>b</sup> for the Gathering Day; *tha'leka (afar-that-it/)*<sup>x</sup> (is) *At-Taghabun'*<sup>8</sup> Day; and whoever [he] believes by Allah and [he] works righteously, [He] expiates *a'n (off)* him his *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> and [He] admits him paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (are) in it<sup>w</sup> ever; *tha'leka* (is) the win the great.

10. And who<sup>r</sup> unbelieved they<sup>z</sup> and denied they<sup>z</sup> by Our *Aya'te*<sup>w</sup> (*messages*) those (are) The Fire's<sup>w</sup> companions, immortals they<sup>z</sup> (are) in it<sup>w</sup>; and wretched (is) the destiny.

11. Not betided [He/ *it*<sup>w</sup>]<sup>9</sup> of a disaster except by Allah's leave; and whoever [he] believes by Allah (He) divinely-guides his heart; and Allah by every-thing (is) Omniscient.

12. And let-obey you<sup>z</sup> Allah and let-obey you<sup>z</sup> the messenger; then *en (if)* you<sup>c</sup> diverted, then verily only on Our messenger (is) the announcement<sup>x</sup> the manifester<sup>x</sup>.

13. Allah no an *elaba* (*a deity*) except Him; and on Allah then let trust the believers.

14. O you who<sup>r</sup> they<sup>z</sup> believed: verily of your<sup>n</sup> spouses and your<sup>n</sup> children (are) foe<sup>10</sup> for you<sup>b</sup>; so *ehdhro (let-take-caution you<sup>z</sup> towards)* them; and *en (if)* you<sup>z</sup> pardon and you<sup>z</sup> condone and you<sup>z</sup> forgive, then verily Allah (is) *Ghafoor* (*iterative forgiver*), *Raheemon* (*iterative mercy Giver*).

15. Verily only, your<sup>n</sup> possessions and your<sup>n</sup> children (are) a *fetnaton*<sup>w</sup> (*essay/ enticement/ allurement/ charm*)<sup>w</sup>; and Allah has great remuneration.

فَعَامِنُوا بِاللَّهِ وَالنُّورُ الَّذِي أَنْزَلْنَا  
وَاللَّهُ بِمَا تَعْمَلُونَ حَبِيرٌ

يَوْمَ تَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ  
يَوْمُ الْتَّغَابُنِ وَمَنْ يُؤْمِنُ بِاللَّهِ  
وَيَعْمَلْ صَلِحًا يُكَفَّرْ عَنْهُ  
سَيِّئَاتِهِ وَيُدْخَلَهُ جَنَّتِ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَرُ خَلِدِينَ فِيهَا  
أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا  
بِعَايَتِنَا أُولَئِكَ أَصْحَابُ النَّارِ  
خَلِدِينَ فِيهَا وَبَئْسَ الْمَصِيرُ

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ  
اللَّهِ وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبَهُ  
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ  
فَإِنْ تَوَلَّهُمْ فَإِنَّمَا عَلَى  
رَسُولِنَا الْبَلَغُ الْمُبِينُ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ  
فَلِيَتَوَكَّلُ الْمُؤْمِنُونَ

يَتَأْلِمُ الَّذِينَ ءَامَنُوا إِنَّ مِنْ  
أَزْوَاجَكُمْ وَأَوْلَادَكُمْ عَدُوًا  
لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعْفُوا  
وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ  
غَفُورٌ رَّحِيمٌ

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ  
وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

<sup>8</sup> The word “*At-Taghbun*” literally means: *mutual defrauding or slighting*. And the “*Resurrection Day*” is referred to as such because the *Paradise folks* and the *Hell folks* mutually “defraud or slight” each other. As *each* of Paradise and Hell is made up to contain *two* places for potential occupiers, but ultimately only one would occupy both. And this is how and Allah knows best. Allah created for *each* being of the believers and the unbelievers, *two* places in Paradise and *two* places in Hell. So, on the Day of “*At-Taghbun*” the folks of Paradise *exchange* their *places in Hell* by giving them up in favor of the unbelievers and *simultaneously* taking the *unbelievers' places in Paradise* which would have been for the unbelievers had the unbelievers believed and worked accordingly. So, such an *exchange* is an *exchange of “seemingly defrauding or seemingly slighting,”* as who would accept such an exchange but *coercively*. But that is the *right and just* recompense for both. As in this world the *unbelievers* had “*sold*” their *Hereafter duties and neglected them*. While the *believers* had “*purchased*” their *Hereafter duties and worked righteously* for them. So, there is no defrauding or slighting *per se* at all.

<sup>9</sup> The subjective noun (i.e. *فَاعل*) for *betided* (i.e. *اصاب*) could be “*He, i.e. Allah*,” or “*it, ”= مُصِيبَة*” = *disaster*.

<sup>10</sup> The word “*عدو*” in Arabic is used for: (1) *singular* and (2) *plural* and as (3) “*multitudinous foe*,” see *الهادى اللسان* and *الهادى*.

16. So *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah whatever you<sup>c</sup> could and let-listen you<sup>z</sup> and let-obey you<sup>z</sup> and let-expend you<sup>z</sup> *khayran* (*choicer/ superior/-worfier*) for your<sup>n</sup> selves; and whoever[*he*](*is*) protected (from) own-self<sup>w</sup> *shubha*<sup>11</sup> (*stinginess/ stinting towards doing what is obligatory*) then those they (*are*) the thrivers.

فَاتَّقُوا اللَّهَ مَا أَسْتَطَعْتُمْ وَأَسْمَعُوا  
وَأَطْبِعُوا وَأَنْفَقُوا خَيْرًا لِأَنفُسِكُمْ  
وَمَنْ يُوقَ شَرَّ نَفْسِهِ فَأُولَئِكَ  
هُمُ الْمُفْلِحُونَ

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17. *En* (*if*) you<sup>z</sup> requite Allah a requital<sup>x</sup> *hasanan* (*ultimate meritorious deed*) [*He*] doubles it<sup>x</sup> for you<sup>b</sup> and [*He*] forgives for you<sup>b</sup>; and Allah (*is*) *Shakkoron* (*iterative Thanker*), Forbearer.

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا  
يُضَعِّفَهُ لَكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ  
شَكُورٌ حَلِيمٌ

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18. The unseen and the seen Knower; The Mighty The *Hakeemo*<sup>12</sup> (*infinite hekma Possessor*).

عَلِمَ الْغَيْبَ وَالشَّهِيدَةُ الْعَزِيزُ  
الْحَكِيمُ

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<sup>11</sup> The word “*shubha*”=“*البخل*” versus “*الشح*” the two words are *too different*. “*الشح*” means *deficiency in obliging towards what is expected or presumed duty or responsibility*, where as “*البخل*” is *greed in giving wealth*. So, “*ashubha*” is (*stinginess, stinting towards doing what is dutiful, i.e. obligatory*).

<sup>12</sup> See the Lexicon attached to this Translation for an exposition on the words “*الحكيم*” and “*الحكيم*” +